1: Herskovits E-4, 8 (1934) 1937 SV3 Haiti SV3
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incident upon culture-change enable the student to observe, under conditions of known historical control, the results of changes in settled habits and belief and behavior? 121

Foremost among the considerations that present themselves in this connection is that of the value of utilizing historical documentation as an aid in the study of culture. This has general relevance, since the obliviousness of students of primitive societies to historical records bearing upon the peoples they study is a commonplace, while no less so is the failure of historians adequately to treat the information they uncover about primitive peoples in the records through which they have worked. In a sense, this is neither surprising nor blameworthy. Each group has its own techniques, so that just as the ethnologist is not competent as an archivist, in like manner the historian finds it difficult both to assess the value of information concerning primitive folk, and to present it so that its greatest usefulness may be realized. 121 127

In studying Haitian culture, however, the employment of both historical and ethnological data is almost mandatory. The serious errors that a lack of both kinds of background has given rise to cannot be overlooked, matters so fundamental as the names of African tribes given the slaves in the early historical sources being an important case in point. Thus, the term *Caplahou*, a geographical one, is given as a tribal designation in a number of modern works, while elsewhere the Ibo are listed as a Nago sub-tribe, quite without realization that the Ibo and Yoruban Nago not only are separated by a considerable distance, but that in their cultural affiliations they differ widely. More striking, and more amusing, is the translation of the word *mavaus* given by one popularizer who, lacking knowledge of the existence of the twin cult in Africa, rendered it as "the spirit of the race." 121 127 114

On the other hand, attempts to interpret Haitian culture without reference to historical documentation have also been subject to unfortunate errors. Significant here are the failures 121 127

1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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121 to recognize that many of the condemned traits of Haitian
127 culture ascribed to innate Negro characteristics actually represent retentions of the patterns of the pre-Revolutionary masters of the island. In the combination of the two disciplines, then — the utilization of available historical sources concerning a people to aid in an understanding of their ethnology, and the use of material derived from the study of present-day primitive folk to aid the historian in evaluating and elucidating his findings — the potentialities of this dual approach are evident in this study of the forces behind Haitian acculturation, and its results.

121 Attention may finally be called to the range of problems inherent in the phenomenon of socialized ambivalence marking so much of Haitian psychology, whose attack should add to an understanding of the influence of culture upon the formation of personality. For evidently those situations where acculturation is continuing or has constituted a factor of importance in the ascertainable historic past of a people afford many more searching leads than those others where a stable, "uncontaminated" series of cultural patterns create far fewer problems of adjustment and maladjustment.

2: Courlander 8-6 (1937-1955) 1960 SV3 Haiti SV3

The Drum and The Hoe is the result of studies made over a period of years. Several short sections of this book have appeared in substance in *Haiti Singing* (1939), the *Musical Quarterly*, the *Journal of Negro History*, and other journals. The song and story texts presented in several chapters were taken on disc and tape recorders during nine separate field trips to Haiti, between 1937 and 1955. They have been selected from more than six hundred examples recorded by this method.

Support for work on these recorded materials was received from the American Council of Learned Societies and the American Philosophical Society. Research on African survivals in the New World was aided by a Guggenheim fellowship. Originals or copies of some of the tape and disc recordings are now in the archives of Indiana University and Northwestern University.

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2: Courlander B-S (1937-1955) 1960 SV3 Haiti SV3

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HAROLD COURLANDER

3: Leyburn Z-4, 5 (no date) 1966
SV3 Haiti SV3

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127 NOTE: When research was first begun upon the economic and social development of Haiti, permission was asked for an examination of Haitian Archives. The reply of the governmental official was cordial and frank. He remarked: "*Nos bouleversements politiques et de nombreux incendies ont occasionné la perte ou la destruction totale d'une partie appréciable des documents haïtiens. Et, il faut l'avouer, avec peine, nous n'avons jamais eu une organisation méthodique pour la conservation des pièces et documents officiels.*" Research in the Archives Générales de la République d'Haïti revealed the truth of the official's statement: there is practically nothing relating to nineteenth-century Haiti. Reliance had, therefore, to be placed upon contemporary accounts, some published, some in manuscript, rather than upon official documents.

Republic of Haiti

113 *Le Moniteur* (*journal officiel de la République d'Haïti*). This newspaper, begun on
114 Feb. 8, 1845, is an excellent source of officially approved news and comment. Certain administrations during the course of the century have shown a genius, however, for cautious editing of news.

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